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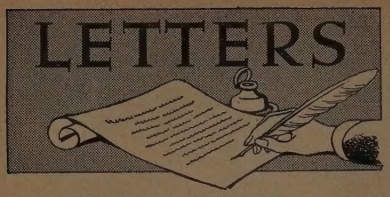
THE *Lutheran* WITNESS

RELIGIOUS NEWS SERVICE PHOTO

The Lord on High is Mightier Than the Noise of Many Waters. *Psalm 93:4*

August 7, 1951

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY



This column offers opportunity for expressions on matters of interest to our readers. Letters must be signed, although names will be withheld by the Editors upon request.

The opinions expressed by readers are not necessarily those of the Editors.

SUPPORT THE PAROCHIAL SCHOOL

DEAR EDITORS:

Your editorial in the WITNESS, June 12, 1951, entitled "Good Parochial Schools," seems to indicate a lukewarm if not hostile attitude toward parochial schools on the part of the editor. Any reader who was "on the fence" about establishing such a school would be likely to decide against it after reading the editorial.

You state that *good* teachers are at a premium, which could be interpreted to mean that most teachers are not good. . . . Why not call attention to our many excellent, or at least good, parochial schools rather than stress the point that we have some poor ones.

The last paragraph of your editorial infers that parochial schools do not adequately achieve the goal you mention. Perhaps some do not, others may achieve it only partially, but no other system of Christian education that the Church has devised has come even approximately as near achieving that goal as the parochial school. That Synod is convinced of this is shown by the many resolutions it has passed at its conventions. Since the WITNESS is the official organ of Synod, we feel that it should wholeheartedly support Synod's position, also pertaining to parochial schools.

At the recent convention of the Central District I noticed a number of groups of men discussing your editorial. Everyone I heard speak about it interpreted it the same as I have. I fear that you have done considerable damage to the cause of Christian education.

Fort Wayne, Ind. HENRY A. MERTZ

EDITORS' NOTE. — *The Editors are astonished that anyone should construe the editorial as this reader did, and they regret very much that it was ambiguous. The Editors are completely in accord with the position of Synod and the writer's statement: "No other system of Christian education that the Church has devised has come even approximately as near achieving that goal as the parochial school." The purpose of the editorial was simply to stress that parochial schools should be good and that they should carry out the goal of Christ as Lord in the lives of Christians. The editorial was in no way intended to imply that "most teachers are not good," nor did it "stress the point that we have some poor ones [parochial schools]." The last paragraph in no sense "infers that parochial schools do not adequately achieve the goal you mention." The paragraph simply stated that when parish schools fail to reach the goal for which they have been established, namely "boys and girls, men and women, trained to find Jesus Christ as the one Savior of their souls and bodies, as the one Lord for their life in family and community, the one drive of their inner spirit and their outer behavior," they are not worth the cost involved. Conversely, it is also true that when they achieve this goal, no cost is too great. Certainly, every one of our readers should be in accord with that principle.*

HELP YOUNG PEOPLE OFF TO A GOOD START

DEAR EDITORS:

I just read the LUTHERAN WITNESS (June 12) and have found that it speaks the truth on "How to Live in Harmony." . . . Only when couples let God rule their homes are they happy couples.

If the younger generation does fall away (from the church), it is more because they have nowhere to enjoy themselves. There should be more gathering together in the church membership. That way they give the younger generation a better idea of how to enjoy themselves. . . . As it used to be, all the church people got together, with games for young and old. . . . It was fun for all ages, and it is the only way to keep youngsters in the way God wants them to be, away from temptation. Have a place where young people can be alone on Sunday for games and music. . . . The older people can see to it that they have a place to spend their time among their own membership. . . .

Longview, Wash. MRS. A. MYERS

WHAT ABOUT FRATERNITIES AND SORORITIES?

DEAR EDITORS:

The article "To Join or Not to Join" (July 10) contained a significant omission to which I must call the attention of fellow Lutherans, particularly the members of our clergy. No reference was made to the social fraternities on university campuses. Why were they excluded? I should like the various pastors of our Synod to obtain an audio-visual perspective of both fraternities and sororities, and would be delighted to house said clergy so that they would realize what an ungodly environment our Lutheran students are subjected to in fraternal houses. My opinions have not been formed from hearsay. Our manse is surrounded by fraternity houses, and I know only too well the type of living carried on in said houses. Point 3 of the article by Dr. Bretscher covers, in large measure, the reasons why a Lutheran cannot become a fraternity man (or sorority woman), but much more could be added.

I should like to recommend to all Lutheran pastors and parents of university students a reading and a movie "must." They are, respectively, "The Great Sorority Swindle" in *Look* magazine, June 5, and "Take Care of My Little Girl," a new movie on sororities. Neither of these two exposés is in the least exaggerated.

It is a constant source of amazement to me that our pastors maintain such a naive lack of curiosity in regard to fraternities. But greater evil is that, not knowing, they do not get firsthand information from our university pastors. How can our clergy counsel the parents of the "children" who coerce or wheedle or hoodwink their parents into giving permission to join a fraternity? And when will the Committee on Fraternal Organizations obtain copies of the fraternity rituals, investigate at first hand whether a Lutheran may commit himself to the pagan ceremonies all fraternity members are subjected to? Shall a Lutheran, in order to become a Beta Theta Pi, adopt as his patron saint the "great Wooglin" and light seven different colored fires in his honor? . . . The subject of Lutherans in fraternities causes me much concern.

A PASTOR'S WIFE

EDITORS' NOTE. — *The writer describes conditions observed by herself in one place only and no implications are intended that they exist elsewhere in the same degree. They certainly should not be found where Christian ideals prevail. The letter urges our young people to be extremely cautious when they are invited to link up with a fraternity.*

A CORRECTION

DEAR EDITORS:

In the May 1 issue of the LUTHERAN WITNESS it was stated editorially (p. 1 of Pentecost and Mother's Day: "The two do not fall on the same day very often, *not again in this century.*" According to the "Table of the Days on which Easter will Fall from 1941—2000" (*The Lutheran Hymnal,* p. 158), Mother's Day will "[Pentecost three more times in the twentieth century: in 1967, 1978, and 1989. Each time the day will be May 14.

Oakland, Iowa ROBERT GROTH

✠

Dr. Oscar A. Benson, Worcester, Mass., was elected president of the Augustana Lutheran Church at the 92d annual synod in Galesburg, Ill., June 12—17. He had been a vice-president for ten years, and succeeds Dr. P. O. Bersell, who was ineligible because of a constitutional age limitation.

The Lutheran Witness

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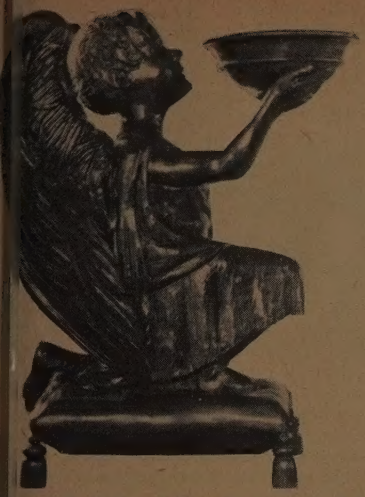
Our Heavenly Servants



ismal Font, Mount Olive, San Antonio, Tex.

By DR. FREDERIC NIEDNER
Immanuel, St. Charles, Mo.

s interesting to think of the many, any people who stand ready to e us in their various capacities in many needs. We prepare to make urney by train, or boat, or plane, immediately a host of servants is dy to make the trip possible, safe, comfortable; there are conductors engineers and track workers, ship tains and stewards and firemen, ts and ground crews and hostesses, a veritable swarm of others, all nt upon being of service as we e our journey. Or we send a child chool, and at once we command the vices of teachers and school boards, ool executives and writers of books. all sides and for all occasions we surrounded by many servants, all er to do our bidding.

There are many willing servants for needs among the people on earth. t we also have innumerable servants heaven, the angels of God. We do see them around us, but we know y are there, for we are assured of ir constant presence by the Word God. "Are they not all ministering rits, sent forth to minister for them o shall be heirs of salvation?" Heb. 4. They are powerful servants of d, whom He created for His heaven; re are great numbers of them about throne of God; their number does decrease, nor do they lose their wer.

Angel Messengers

God sends angels to the earth to ry His messages to men. And to children of God the angel mes- igers carry good news from heaven. wonder — do we ever hear angel ces and angel messages? Perhaps do not recognize them when they me; perhaps some of our paths and undertakings in this world are suggested to us by an angel sent to us by God to guide us. Philip was preaching the Gospel in Samaria, where there were many people. The voice of an angel of God directed him to leave Samaria and go south to Gaza, to a desert, where there were no people to preach to. But there Philip met the eunuch from Ethiopia and brought him to Christ. Angel voices may be directing us in our ways and showing us the opportunities for serving God.

Angel Help in Need

The angels of God are sent to minister to the children of God, to them who shall be heirs of salvation. What great comfort there is for Christians in the assurance that God will send His angels to guard and keep us! We are often in danger of life and limb; but God's angels are near. How little hope there was for Shadrach, Meshach, and Abednego when they were cast into the fiery furnace for disobeying the king! Yet there was one with them in the furnace who protected them from harm. We wonder — are there still angels along *our* path, still angels of God near us to ward off danger? Surely the promise of God given to us in Psalm 91 still holds good: "He shall give His angels charge over thee to keep thee in all thy ways. They shall bear thee up in their hands lest thou dash thy foot against a stone." Who among us has not at one time or another spoken of a seemingly miraculous escape from harm or death? Must not a Christian think of God's promise of the protection of angels in such occurrences? We pray at night: "Let Thy holy angel be with me, that the wicked Foe may have no power over me," and then we fall asleep with the assurance that we are in good hands. Some may remember the words of a very old prayer:

> At evening, when I go to rest,
> Fourteen angels I request:
> Two to guard above my head,
> Two to watch below my bed;
> Two to be at my right side,
> At my left two more abide;
> Two to lull me into sleep,
> Two to wake me from the deep;
> Two to lead me on the way
> Where angels always sing and pray.

And in Matt. 18:10 we are assured: "In heaven *their* angels [angels of little ones] do always behold the face of My Father which is in heaven."

On the Battle Front

The young men of our nation are following the call of the country, and many of them have had to bear the shock of battle. At home fathers and mothers, wives and sisters, are living in hourly anxiety about the safety of the young man. Will he come home to us again? Will he come home sound in body? These are fearful days in many homes and hearts. Yet there is one sustaining thought to which all Christians cling in troubled times. The angels of God will not be far from that young man on the battle front. He will not be alone. He will be guarded and kept. The angels of God are with him. The mighty angel of God that excelled in strength, who wielded great power in the days when Sennacherib's army threatened the people of God, and slew 185,000 of the enemy in one night, this mighty angel can even today swerve the tide of battle and protect God's children from harm and death.

The Last Service

For all who live on earth there must come the time when the soul leaves the body. It is the Christian's hope and assurance that, since his sins are forgiven through Christ, his Savior, his soul will go to heaven when he dies. For that hope the Christian has every reason and foundation. God has promised heaven to every believer. And then, to make it very, very sure to the Christian, God tells us in the Bible that the angels carried Lazarus into Abraham's bosom. What a comforting thought that is for every Christian in the hour of death!

Whom Will the Angels Guard?

Plainly the Bible says that the angels of God are sent to those who shall be "heirs of salvation," to the Christians who believe in their Savior and follow Him in their daily lives. Should it not therefore be every Christian's greatest desire to remain an heir of salvation through faith in Jesus throughout his life? What a priceless protection a person throws away when he turns his back upon Christ and is no more an heir of salvation! He loses the protection of God's angels in this life, and he loses their guidance along the way to heaven. He who abides in Christ in faith and life is assured of the mighty protection of God's holy angels and of their loving care of his soul in the hour of his death.

> Lord, give Thy angels every day
> Command to guide us on our way,
> And bid them ev'ry evening keep
> Their watch around us while we sleep.
>
> So shall no wicked thing draw near
> To do us harm or cause us fear;
> And we shall dwell, when life is past,
> With angels round Thy throne at last.

By the REV. ROBERT GUSSICK
Guatemala City

When Gideon doubted the power of God, he bargained to "put a fleece of wool on the floor; and if the dew be on the fleece only, and it be dry upon all the earth beside, then shall I know that Thou wilt save Israel by mine hand, as Thou hast said."

Those of us who have worked the past four years in Guatemala have felt the full weight of our insufficiency and, like Gideon, have yearned for the assurance of divine help. And we have been eyewitnesses of God's fulfillment. Our "fleece," though located in a land barren of results even after 400 years of Roman Catholicism and 80 years of Protestant effort *, our "fleece" has always been moist with the "dew" of His blessing.

Beacon Light

The new church of Christ the Savior, dedicated in Puerto Barrios on June 17, is a landmark of the Holy Spirit's victory in this important Central American banana port. Located on the main street of the city, the new building and its all-embracing program should fill spiritual needs far beyond the 160 souls it now serves under the leadership of the Rev. C. T. Kuehn. The congregation developed from a handful of interested individuals of the English colony, where the Negro population centers, plus a nucleus of Latins. At first meetings were held in homes. Many hours were spent with individuals. Eventually both Negroes and Latins felt strong enough to build a thatch chapel, which became their joint house of worship and which has now been replaced by the new church.

Zacapa Is Awakened

One hundred miles up the broad valley of the Motagua River, where the high mountains fence off an Arizona-like desert, sleeps the city of Zacapa, whose cactuses and *rancheros* paint a perfect backdrop for any Western melodrama. There the first services were held in the home of Alfredo Vásquez, who for years had searched for a church that would bring him the simple Bible truths in a traditional, Christian setting. His quest ended in a study of the Catechism.

But Alfredo Vásquez was not alone in his desire for "pure religion and undefiled," as the results of these four years have proved. Today, near the plaza of this market center and railroad junction, the Church of Divine Savior is being built to repl a palm branch chapel. Its solid ad walls, mixed with the sweat of m a member, symbolize the firmness faith of those who believed that would hear their prayers and h them fulfill their dreams. Its colo lines emphasize the fact that their c gregation, now numbering about is a part of the community from wh it sprang. In August the members welcome their first resident pastor, Rev. Gerhard Kempff, who spen year in their midst as a seminar

This congregation has made its fluence felt far beyond the city lim Each week several laymen visit six the neighboring villages for preach services and classes. The congrega also supports with its meager sources a full-time layworker, Enri Fuentes. The strength of his work felt this spring when a class of twe villagers was confirmed — the beg nings of a daughter congregation.

A new experiment is now be tried among these village folk, have been chained to poverty cau by their difficult surroundings and their own ignorance. With the operation of the Agricultural Depa ment and under the care of Seminar Kenneth Mahler, pure strains chickens are being introduced to a ment their diet and bolster their come. Eventually also better seeds be made available to increase th meager harvests. In that way, it hoped, souls burning with love Christ will live in healthier bod more capable of serving Him.

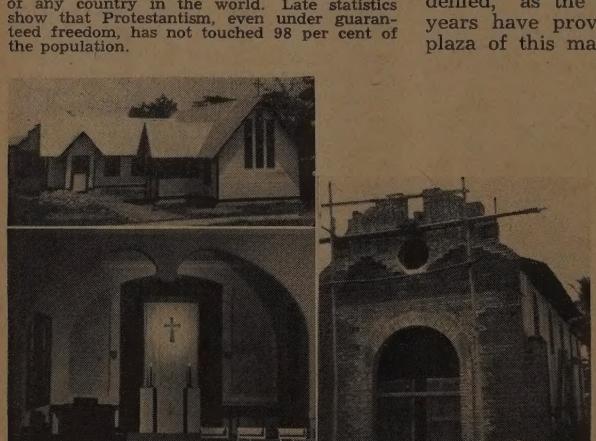
Reaching Out from Guatemala Ci

Another hundred miles up into mountain brings the traveler to capital of the country, Guatemala C with a population in excess of 200, Its cosmopolitan complexion is reflec by the blend of the thatch and ad huts of the poor with the Europ chalets of the prosperous.

It was from these latter that beginnings here were made. M families of Lutheran background settled in Guatemala during the half century, most of them Europe who came to convert the steep mo tainsides into flourishing coffee p tations. But the past war left tr scars on the fortunes of the majo

However, a small group of th loved their Church and, guided Mr. Martin Knoetzsch, invited Church to serve their spiritual ne Again the beginning was humble, with classes in the home, then services in a rented schoolroom, five or six in attendance on Sund But after a year and a half the opp tunity presented itself to rent a w situated house whose arrangem suggested a small chapel. Now, u God's blessing, the attendance ha

* The Roman Church is not indigenous in Guatemala. A special collection envelope, distributed for the benefit of the local seminary, confessed last year that Guatemala has the smallest number of priests for its population of any country in the world. Late statistics show that Protestantism, even under guaranteed freedom, has not touched 98 per cent of the population.



Top, New Puerto Barrios church, dedicated June 17, replaces old thatch chapel. Most of the $3,400 cost was given by a Milwaukee, Wis., group in memory of the late Pastor O. F. Engelbrecht. Bottom, Interior of Guatemala City chapel. All appointments except candlesticks are work of members. Right, Zacapa chapel near completion by end of July. The members gave hundreds of dollars in labor and materials in addition to $1,700 from Trinity, Milwaukee, Wis. Bell will be gift of International Railroad of Central America, which has shops in Zacapa

Dr. Elena Trejo Carstens and her husband (the latter in native Indian garb), who will be in charge of medical work among the large Indian population in Antigua. Below, the former Hotel Santa Rosa, Antigua, which will become our medical mission center

wn in both Spanish and English ices that with an expanding Sun- school and an active young people's up, under the watchful eye of Semi- ian Robert Huebner, the Chapel of ist the King, as it is now called, recently been enlarged.

Thus the Spirit has worked; God indeed not left the "fleece" dry, ugh surrounded by a spiritual ert. But those of us on the field ld not be content with our program, n though it stretched from the ibbean to the capital, for it still had touched representatives of the bulk Guatemala's population.

Turning five miles off the Pan- erican Highway is like turning back centuries. For here in the nooks l crannies of the mountain ridges 65 per cent of Guatemala's people. ians who have been by-passed by twentieth century as surely as the dern automobile leaves them in a ud of dust as they shuffle down the highways with their heavy packs. hough these tribes may give lip vice to the God of their Spanish aquerors in the many chapels that the countryside, their real spiritual eds are not met as they kneel before stone images that are hidden in ir mountain retreats. These people resent the greatest mission chal- ge to the Church in Central Amer- today!

God's Answer in Antigua

But how to reach them? It was ile such thoughts mingled with our ayers that there came to our mission . Elena Trejo Carstens. She was young woman doctor of Indian par- tage who had been reared under otestant influence and finally, after ny hard struggles, had completed r medical training in the United ates. At our meeting she was oper- ng a clinic twenty-five miles from uatemala City in Antigua, a market nter of the Cakchiquel tribe, who mber some 200,000.

However, Dr. Trejo was not satis- d with her scope of service. Since ntigua had no hospital, it was impos- le to give the bed-ridden proper care or perform even the most neces- sary surgery. All the while she was distributing penicillin, along with simple hints on healthier living, she was praying for the day when she might give her people the treatment that modern science would permit.

Now she has come to us to help her realize her dream and also assist her in the spiritual ministrations to her people. Suddenly, in answer to our prayers, a small modern hotel with ample premises was offered for sale at a sell-out price! Thanks to the co- operation of the Board for Missions in North and South America, the pur- chase was made.

Today the hotel is being altered to accommodate the clinic, patient facilities, and an operating room for the doctor, who will manage her hos- pital as a self-sustaining enterprise. The mission will locate its offices there also, with sufficient space for a chapel and temporary living quarters for the Rev. Carl Bretscher, who will become missionary in charge upon arriving in September. Soon the bodily ills of the Indians will receive the loving care of Dr. Trejo, while their souls will be brought under the influence of the Great Physician, who heals all ills.

Pray that now we may find the "fleece" saturated with the blessing of God through His transforming Spirit and that He may do for these millions of Indians without Christ what He has done in Puerto Barrios, Zacapa, and Guatemala City, where we have been privileged to serve Him.

A Guatemalan Indian prays before a hillside shrine. The idols are remnants of the ancient Mayan religion

Missionary Travels

As we pray for those who travel by land and sea and air, our thoughts center on such as are near and dear to us and our families. Perhaps in first rank stand the servicemen of our country. The Lord's servicemen, the Church's missionaries, also stand in need of our supporting prayers as they travel many miles across the face of the earth to carry out the work we have given them to do.

Guatemala

A small field geographically, and yet one that draws much attention to itself in these days, is Guatemala. Vicars Kenneth Mahler and Robert Huebner will be coming home this summer to complete their theological studies. Two former vicars to Guate- mala, now graduates of St. Louis, will be entering upon permanent service in this field. They are Gerhardt Kempff and Carl Bretscher, both accompanied by their wives.

South America

Prof. and Mrs. Alberto Lehenbauer and two children have recently re- turned from Argentina and are spend- ing their furlough in Hannibal, Mo. Nokomis, Ill., the home of his parents, was chosen by the Rev. Victor Lehen- bauer and his family of Brazil for their home in the United States. The Rev. Elmer Reimnitz, also of Brazil, is mak- ing his headquarters at Sterling, Nebr.

India

A goodly number of India mission- aries are home or coming home. The Rev. and Mrs. Bernard Strasen of Vallioor, the Rev. and Mrs. S. G. Lang of the Kolar Gold Fields, Miss Louise Rathke, R. N., deaconess, of Ambur, the Rev. and Mrs. G. R. Stelter of Nagercoil, are recent arrivals in the States. The Rev. and Mrs. A. J. Buehner of Trivandrum are nearing the end of their furlough, while the Rev. Armand Graf of Nagercoil and the Rev. Elmer E. Griesse of Trivan- drum still have about half a year's stay in the United States before them.

A number of older children of our missionaries will be coming home this summer to continue their studies at various schools. Present plans note the contemplated arrival of Eunice Kretz- mann, Eunice and Miriam Naumann, Gerald Wyneken, and Robert Zorn.

Philippines

Late in July the family of the Rev. and Mrs. Alvaro A. Carino arrived in St. Louis. The Rev. Herman Mayer and family are already speaking of re- turning to their field in Mindanao. He has a full schedule of mission lectures set up.

(Please turn to page 265)

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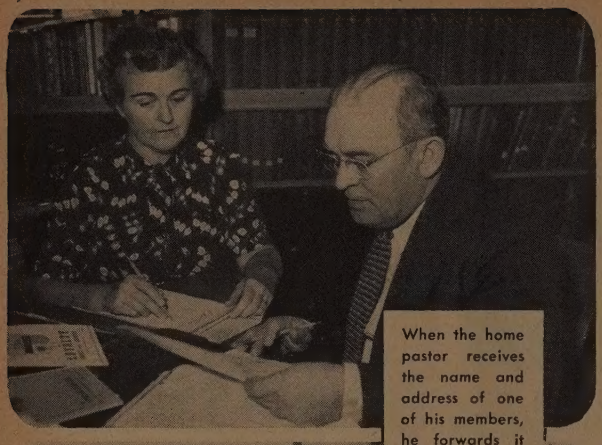
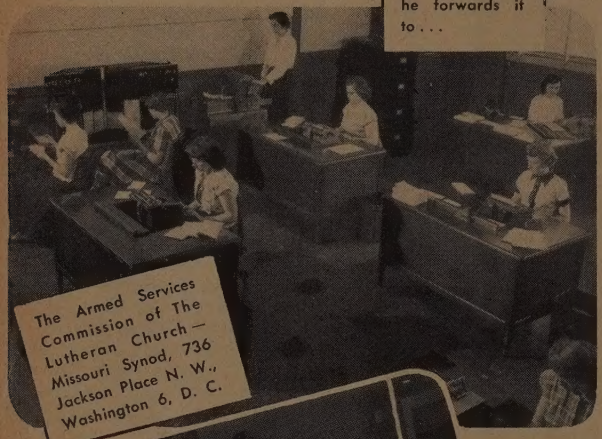
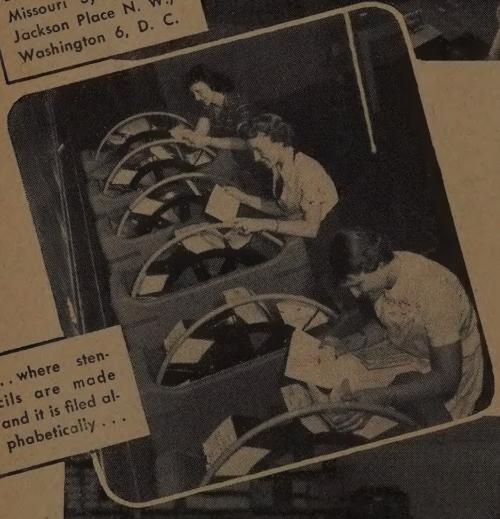


When the home pastor receives the name and address of one of his members, he forwards it to . . .

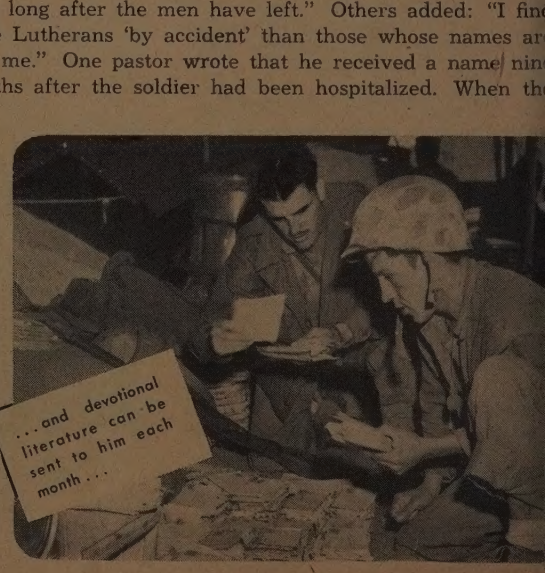


The Armed Services Commission of The Lutheran Church — Missouri Synod, 736 Jackson Place N. W., Washington 6, D. C.



. . . where stencils are made and it is filed alphabetically . . .

. . . so that an initial packet containing the *Service Prayer Book*, Lutheran identification tag, tracts . . .



. . . and devotional literature can be sent to him each month . . .

It is gratifying to our Church to welcome officials from other church bodies who have come to Washington for the express purpose of studying our system of keeping the Church with the men and women in military service. When they come to our office, we introduce them to Miss Ruth Kroeger, in charge of the referral department. Miss Kroeger shows the visitors our card index system and our materials. She guides them through the referral room, where the names sent in by the home pastors are copied, filed, and transcribed, and through the mailing room, where *Service Prayer Books*, Lutheran identification tags, tracts, and periodicals are stacked, sorted, wrapped, and sent to the far corners of the world. She explains our system of sending the name of every Lutheran man and woman in uniform to the nearest pastor, military or Veterans Administration chaplain who can minister to him. These delegations are duly impressed; they take notes; they leave.

But is this pioneer system working as well as it should and can?

Recently a letter was addressed to all the civilian contact pastors whose churches are near military bases. (A contact pastor receives from us lists of names so that he can notify servicemen of the location of his church and the times of his services. He is also ready to minister personally in any emergency.) In this letter the question was asked: "Are you receiving the names of Lutheran service people in time to make your contact, or are they usually transferred before you hear of their presence?"

Of the representative number of replies received, exactly half answered: "Names often do not come to me until long after the men have left." Others added: "I find more Lutherans 'by accident' than those whose names are sent me." One pastor wrote that he received a name nine months after the soldier had been hospitalized. When the

LINK...

But who will first give the name to the pastor?

by the Rev. WALTER E. KRAEMER
ASSISTANT EXECUTIVE SECRETARY
ARMED SERVICES COMMISSION
THE LUTHERAN CHURCH—MISSOURI SYNOD

astor arrived at the base hospital, the man was in a coma. He died that night. This pastor could have been visiting him with words of comfort and strength during all that bitter time.

Young men and women of our Church are leaving for military duty by the hundreds each week. As I write, some are still sailing for the battleground in Korea. We pray that as you read, the fighting there may have ceased. But "restricted war," "all-out-war," or "no war," the fact remains that some form of universal military training will continue to take our young people from home and the home church. The Church must go with them.

Your response to the Mother's Day collection was a command to the Armed Services Commission to continue its task — the task of bringing the Word and the Sacraments through literature, chaplains, contact and service pastors to our men and women in uniform wherever they go. But to serve them, these men of God must know where to find them.

The home pastors will gladly and promptly send the names and addresses to the Armed Services Commission. The Commission will continue to forward them. But before either of these can act, you must act. If you fail, the chain that most effectively binds serviceman to Church and Church to serviceman is broken.

Have *you* notified *your* pastor of the latest military address of the young man or young woman in *your* family?

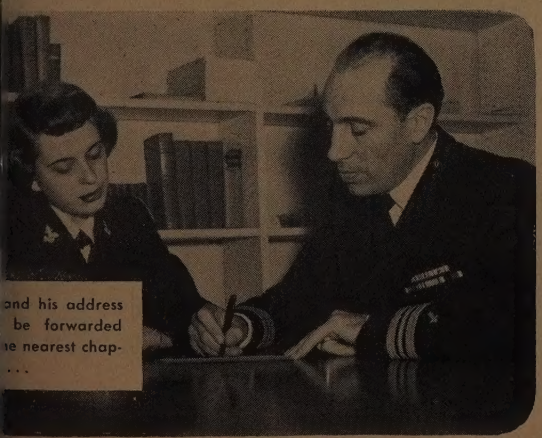
Pictured on this page are the Rev. Frank Haedecke, Redeemer Lutheran Church, Oakland, California (upper left).

Navy Chaplain Herbert Albrecht (lower right).

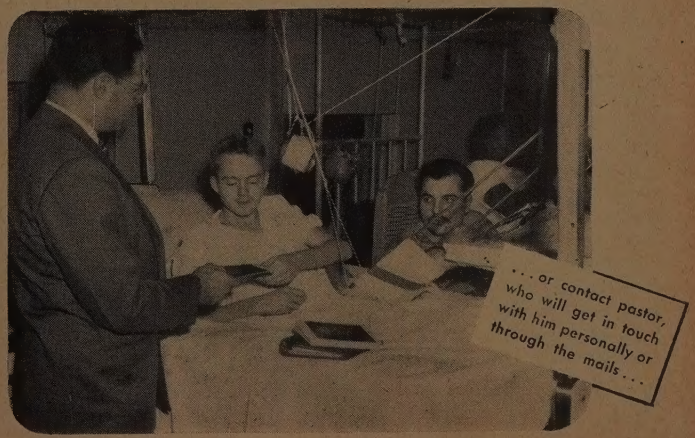
Hospital Pastor William R. Thierfelder (corner, lower right).

. . . and direct him to a Lutheran church.

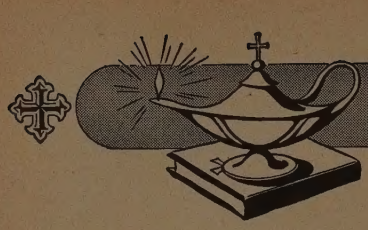
We dare not fail them now!



. . . and his address be forwarded the nearest chap- . . .



. . . or contact pastor, who will get in touch with him personally or through the mails . . .



Editorials

The WITNESS Watchword: **"Ye are a chosen generation, a royal prie hood, an holy nation, a peculiar people, that ye should show forth the praises Him who hath called you out of darkness into His marvelous light."—1 Peter 2**

Love in National Peril

Along with other citizens, Christians feel the pinch of the times. They and their sons go off to war. Their household budgets suffer under the upward spiral of prices. At such times it is terribly important that Christian people understand how they are to continue to be Christians and to think Christian thoughts and not simply to surrender to the selfishness and fear of their surrounding world.

Especially at this time much loose talk circulates about war. "We knew what we were fighting for after Pearl Harbor, but we don't know about Korea." Power-bent politicians stir up more dissatisfaction in order to pursue their own ends. Then it is good for Christians to sit down soberly, with 1 Tim. 2:1-7 before them, and pray for the governments of the earth. Then it is time for them to thank God for every device, imperfect though it may be — United Nations and defensive armaments and their own sons in the draft — by which the evildoer will be set back on his heels and by which men will be enabled to live together at peace.

Manufacturers and other producers tangle bitterly with the laborer and the consumer over the question of controls. Then it is time for the Christian to sit down with Romans 12 before him and to ponder the means by which he can contribute to the welfare of his land. Obviously the highest welfare will not come from everybody's profiting and nobody's paying. A golden mean must be found around which people, for the sake of all, can rally — even if that golden mean is a point on a price scale. Citizens appoint members of their government to plan and to control such points. Imperfect as human judgments and character may be, Christians will be grateful for the attempts which through their government they can make to plan for the highest good of the greatest number.

In times of national peril it is important that Christians be not merely loyal but also loving. For this is why the Lord still has them down here, that by love they might serve one another, that they might love even their enemies.

Ghosts in the Philippines

One of our missionaries, humorously including himself, writes: "We in this country are firm believers in ghosts. They are always black and may take on any form. Very often they are in the form of a headless priest. (Interesting that we associate ghosts and fear with priests.) A young man who slept in our living room the other night is ready to swear that a ghost came in during the night and began typing on this machine. Henry [another missionary] and I were in the next room but did not hear his typing. But the boy insists. Also, everybody in the neighborhood knows that the empty lot next to our house is full of ghosts. They have been known to throw rocks at passing people at night. But in three years they have not showed their face to Henry or me. Peculiar ghosts! I have yet to find a person who does not believe in ghosts, and almost everybody h seen one at some time or another." The writer then p ceeds to tell about special kinds of ghosts or spirits the spirits of the dead. He traces this fear of ghosts ba to paganism — a fear which Romanism in its four hundr years there never bothered to eliminate. He adds: "O some of our members are becoming enlightened, and sup stitious beliefs are gradually disappearing."

Our missionaries should take heart. The Lord's d ciples at one time thought they saw a ghost, when Je came to them, walking on the sea. When they saw H walking on the sea, they were troubled, saying, "It a spirit," and they cried out for fear. But Jesus sa "Be of good cheer; it is I; be not afraid" (Matt. 14:25-2 The reassuring Word of Jesus and His presence will dr the fear of ghosts also out of the hearts of the Christi in the Philippines.

State of the Church

Under this heading the *Christian Herald* has publish its annual report on church membership in the U. S. A. its August number. With its permission the following figu may be released to LUTHERAN WITNESS readers (other int esting figures and comments appear in the report). Dur 1950 churches of all faiths in continental United Sta reported a total net gain of 2,950,987, bringing the memb ship grand total to 85,705,280, or 55.9 per cent of the U population. It will give atheistic groups little comfort note that while the country's population was increasing 1.67 per cent, church membership increased by 3.56 per ce Since the death rate amounts to nearly 1 per cent, this mea that the churches had to win more than 800,000 new me bers to keep up with the year before. Accordingly, achieve 1950's reported net gain, the churches actually h to win almost 4,000,000 new members.

The number of congregations showed a net increase 3,214, reaching an all-time high of 278,479. The increase the number of congregations is only a little better than h of the figure for the previous year. This would seem indicate that the increase in membership came not so mu from an increase of new congregations as from growth wi in existing congregations.

A breakdown of the church population shows that of 85,705,280 members 50,083,868 are Protestants, giving th a net gain of 1,409,045, or 2.89 per cent, over the year befo Roman Catholics number 28,470,092 of the total, a gain 859,784, or an increase by 3.1 per cent. Comparisons betwe Protestants and Catholics are difficult, however, since Ca olics number all baptized, including infants, whereas m Protestants, not including Lutherans, number adults only, from the age around 13. The Roman Catholic Chur moreover, never drops anyone from its membership ro except in rare instances, according to the slogan "O a Catholic, always a Catholic." Jewish congregations nu ber about 5,000,000 members.

The churches' constant gain during the past fifty years vides little comfort for those who long for the good old s. In 1900 churches claimed only 34.7 per cent of the ulation; today they claim 55.9 per cent — an increase of e than 20 percentage points. The internal growth in h and charity, of course, only God can measure; but e God's Word is found in the churches in at least as e a measure as fifty years ago, there is no reason for bting a commensurate growth in spirituality as well. parables of the mustard seed and of the leaven still ly today (Matt. 13:31-33).

ie Flood Came

One of America's worst floods has devastated large tions of the Kansas, the Missouri, and the Mississippi leys. At St. Louis the Mississippi reached its highest st in 107 years. Forty-one lost their lives; more than ,000 were driven from their homes; the material damage ised by the flood is beyond computation. President Tru-n, making a 530-mile circuit of the inundated areas by ne, pronounced the flood the worst thing he had ever n. Now that the waters have subsided, the period of construction must begin. President Truman has called on Congress to grant funds for the most pressing needs. t the Government cannot do it all; the churches, too, must lp. Even without the benefit of a thorough survey, it is vious that the churches in the inundated areas must have ffered heavy losses. Others, not so stricken, will want to me to the aid of those in need. But in some way their ed must be made known to those who are to help.

However, this is not all that needs to be done. Every lamity like the recent flood is a call to repentance. God is e Master of the elements and directs them according to s will. To the godless every calamity is a proclamation His wrath; to His people it is an act of paternal chastening. e must beware, however, not to restrict the message of od's voice in such calamities to those who are directly fected. Let us remember the words of Christ: "Suppose that these Galileans [whom Pilate slew] were sinners ove all the Galileans, because they suffered such things? tell you, Nay; but, except ye repent, ye shall all likewise rish." (Luke 13:2-3.)

Every flood should, however, also remind us of God's ercy. After the flood in the days of Noah, God set His ow in the cloud for a token of a covenant between Him id the earth (Gen. 9:13); there shall never again be a flood destroy all the earth. And in accord with God's mercy, very message of His wrath should be followed by this essage of His grace: "There is a fountain filled with blood rawn from Immanuel's veins, and sinners plunged beneath at flood lose all their guilty stains." God thunders with ie voice of His Law in order to prepare the way for the weetness of His Gospel (Psalm 32).

"There's Nothing Like Camp"

More and more people, young and old, across the ountry are echoing that phrase. That's right! There is othing quite like one of our Christian conference camps.

For a week or more, people come together from many different spot, from the drab routine of their winter world, nto a new fellowship. And it is fellowship indeed! Yes, here are games and sports, idle hours in woods or by the vater. But it is fellowship that is more than having fun. It is being together for the sake of one another — and together in Christ. For many a Christian the days at camp mean the re-establishing of habits of worship. For camp brings devotions at mealtime, services and vespers, Bible study, and the discussion of topics of concern to Christians under the guidance of able leaders.

The oldest of our conference camps is Arcadia, Mich., beautiful and commodious, under the genial direction of "Chief" Weiherman, the pilot of the camping movement in the Synodical Conference. He says there are still some rooms available for folks making late decisions about their vacations. Nationally advertised likewise is Camp Pioneer, outside Buffalo. But we don't want to slight many another project making its chief appeal to a more immediate locality. They all are doing a great work and helping people to vacation with God.

To the Vatican?

The *Christian Century* (July 18) states: "When former Secretary of the Navy Francis P. Mathews returned to his home in Omaha after his appointment as ambassador to Ireland, he told the press that his new job was 'going to be more than ambassador to Ireland,' and that he was to be, according to the Associated Press, 'the President's representative on the continent of Europe.' What is this vague appointment on which 'a White House spokesman' said there was 'no comment'? Washington rumor connects it with the Vatican. Mr. Mathews, long head of the Knights of Columbus, is one of this country's most prominent Catholic laymen." We also wonder. Perhaps he is merely to negotiate for air and naval bases, which Ireland did not grant to the forces opposing Hitler and Mussolini in the recent war. But if his activity is to extend to the continent, there may be bigger plans in the making.

In this connection the *Christian Century's* comment regarding the trial and conviction of Archbishop Josef Groesz and eight other Roman Catholic dignitaries in Hungary is worth noting. Says the *Christian Century:* "Essentially, the charge against the archbishop and his codefendants was that they were spies for a foreign power which seeks the overthrow of the present Hungarian government. It must be borne in mind that the Vatican boasts that its 'intelligence' is superior to that gathered by any other government in Europe. That is one of the reasons most often advanced for establishing a U. S. embassy at the Vatican." The plain fact is that, all professions of loyalty to the principle of the separation of Church and State on the part of Roman Catholics in the United States notwithstanding, the Pope is a secular ruler and claims all considerations accorded to secular rulers and at the same time claims to be Christ's vicar on earth, who has a right to demand the loyalty of Roman Catholics to himself as to Christ. The fact, furthermore, remains that whenever Catholics must make a choice between loyalty to any other secular government and loyalty to the Pope, they will have to make their decision in favor of the Pope. For a sincere Roman Catholic there is no more dreadful sanction than ecclesiastical punishment — the denial to him of the sacraments of his Church. This does not mean that the Roman Catholic citizens of this country have been poor Americans; but it should help them understand why Protestants oppose having an American ambassadorship at the Vatican. The implications, in the light both of papal principles and of history, are too far-reaching to permit Protestants to view such an ambassadorship with indifference.

News

WORLD

The question of religion in public education created difficulties concerning high school baccalaureate services this summer in a number of New York communities. Protests led the N. Y. State Department of Education to issue a ruling that baccalaureate services in public schools are violations of the State constitution. Some communities accordingly changed their services to patriotic assemblies. Others moved their services from the school auditoriums to local churches, whereupon the Roman Catholic clergy forbade their members to attend services held in non-Catholic churches. Continued inquiry made the N. Y. Dept. of Education's counsel clarify the ruling to the extent that services with an invocation, benediction, and address on a moral or ethical theme, even if delivered by a clergyman, were not considered against State law. Services which promote any one religious tenet are forbidden, he said.

A freedom of religion law has been enacted by the Swedish Parliament, the first of its kind since the Lutheran Church became the established Church in Sweden in the 16th century. Freedom of worship has been allowed the Roman Catholic and the Free Churches in Sweden, but they suffered many civil disadvantages. The new law recognizes the right of members of all creeds to hold public office. Marriages performed by non-Lutheran clergymen will have the same legal status as the State Church or civil marriages.

Regulation of liquor sales around Armed Forces installations and training camps has been written into an amendment of the new draft law. Control of conditions around the camps has been put into the hands of the Secretary of Defense, George C. Marshall. The amendment is worded so that a ban on liquor sales could be imposed if the situation should warrant it.

CHURCH

Legalized mercy killing was condemned in a resolution of the 163d General Assembly of the Presbyterian Church in the U. S. A. The action was thought necessary in order to counteract the trend of some clergymen and church members toward advocating mercy killing for incurable sufferers and the mentally deficient. The assembly stated that an attitude which tolerates euthanasia leaves no room for the qualities of love, patience, long-suffering, and loyalty, which we regard as most Christlike, and are to be cultivated among Christians. In another session the assembly called attention to the problem of evangelism which has been caused by the fact that America's population is on the move, thereby breaking church ties. The problem of offering religious services to a "procession" is a very real one.

Organic union of the Presbyterian Church in the U. S. A., the Presbyterian Church in the U. S. (Southern), and the United Presbyterian Church is foreseen within reasonably few years. This prediction was made by the chairman of the commission on interchurch relations of one of the three bodies, Dr. Ralph W. Lloyd. A proposed plan of union will be considered in 1953. In the meantime, joint discussion, informal conferences, and other avenues of co-operation have been approved. At their 93d General Assembly in Des Moines, Iowa, the United Presbyterians elected the fourth laymen in their history as moderator — W. Kyle George, a Youngstown, Ohio, druggist and president of the Church's Board of Administration. New moderator for the Presbyterian Church in the U. S. A., elected at the 163d General Assembly in Cincinnati, is Dr. Harrison Ray Anderson, a Chicago clergyman.

LUTHERANS

"The Common Confession" was rejected by unanimous vote of the Norwegian Synod of the American Evangelical Lutheran Church, a member of the Synodical Conference. The action was taken at the Synod's convention on the ground that the *Common Confession* does not remove the differences in doctrine which had been brought about in the years of controversy. The document has been accepted by the Missouri Synod and the American Lutheran Church.

Six Lutheran churches - in - exile which have been operating in Bavaria, Germany, have signed an agreeme with the Bavarian Church whereby th Bavarian Church will take the respo sibility for the spiritual ministry of t exiles. Represented in the agreeme are the Estonian, Latvian, Lithuania Polish, Hungarian, and Ukrainian L theran churches in exile. Pastors the churches may be taken over by t Bavarian Church as full-time past if the need arises.

Seventy-five delegates, representi the deaconess organizations of seve Lutheran bodies, including the Mi souri Synod, held their national co ference in Philadelphia in mid-Jun 112 women were reported in trainin compared to 80 two years ago, a 312 are currently in active service.

The Finnish Suomi Synod, meeti at Minneapolis in June for its 62d a nual convention, declared it was favor of altar and pulpit fellowsh with the National Evangelical Luther Church "wherever possible." The d cision was the result of meetings he during the past year between repre sentatives of the two bodies.

Women of the Augustana Luther Church may be appointed trustees congregational boards, according official action of the Church at its 9 annual convention in mid-June Galesburg, Ill. Trustees are respo sible for the financial administrati of the church. The convention al approved the establishment of t Church's first interracial congregati namely, St. Paul's of Brooklyn, N.

A series of TV programs produce by the Missouri Synod's Lutheran Te evision Productions has been tent tively scheduled for release ne spring. The newly formed televisi committee is a pioneer in the field religious television. $750,000 has be appropriated by the Board of Directo of the Missouri Synod for Luther Television Productions. Dean Leona C. Wuerffel of Concordia Semina St. Louis, Mo., is chairman of the ne organization, and Mr. Ewald C. Gut St. Louis, Mo., is secretary. Oth members include: Mr. Frederick Str del, Chicago, Ill.; Mr. Clarence Amlin Santa Ana, Calif.; Mr. John Fleisch St. Louis, Mo.; Rev. Oswald C. J. Ho mann, Director of Public Relations f the Missouri Synod; and Mr. Pa Friedrich, Detroit, Mich. Mr. Friedri was recently named the executive d rector of the Lutheran Laymen League.

President W. A. Poehler of Conco dia College, St. Paul, Minn., in a tel gram assured Dr. J. W. Behnken th the school and its personnel had su fered no damage in the recent viole storm, although twenty trees were u rooted on the campus.

x: Bifocals

For Use in Kingdom Work

unds strange, doesn't it? Using bifocals in the work of the King- ! And yet it isn't strange at all. fact, if our forefathers hadn't gone ut the business of building a great rch body with a definite *bifocal* spective, it's highly improbable that e would be a Lutheran Church — souri Synod today.

To illustrate what we are getting at, s first ask the man who wears bi- l glasses just why he uses them. uses them, of course, to correct a ous defect in his vision. In some es the defect may consist in an anced stage of near-sightedness. acute is his near-sightedness that lens which will bring distant ob- s into proper focus will distort his on of objects which are close at d. And any lens which will enable to distinguish objects close at hand l blur his vision of objects which far away.

And so a *double* lens is necessary, upper section to distinguish objects a distance, and the lower for objects ich are closer. Properly used, bi- al glasses are a boon and a blessing the man who needs them. But woe him who finds himself looking ough the lower section when he uld be looking through the upper, his error may result in irreparable ury.

The Bifocal Church

Similarly, the Church must have ouble vision if it is to prove faithful its trust. The founders of our urch were gifted with just such a uble vision. They looked through ir "lowers," for instance, when, see- the immediate needs before them, y founded congregations, dispensed Word and the Sacraments to their thful little few, and carried on a ssionary program suited to their nes. They looked through their ppers" when, envisioning the needs their children and their children's ildren, they founded a seminary soon er their arrival. This little seminary s part of their long-range program.

Had they been been content to dis- arge their Kingdom obligations by oking only through their "lowers," ey would have been satisfied with program patterned only to the needs the moment. They would have seen ly those needs which lay imme- ately before them and would have st sight of the inevitable needs which ere to follow in the wake of God's ntinued blessings.

We today are the beneficiaries of e far-sighted vision of our fathers. ur unequaled system of pastor and acher training, our two seminaries home and five in foreign fields, our vo teacher-training schools, and our

By H. W. GOCKEL
Assistant Executive Secretary
Board for Missions
in North and South America

ten preparatory schools, representing an investment of millions of dollars — all were envisioned through the *upper* section of the bifocals of yesteryear. We have these priceless institutions today because, by the grace of God, our fathers trained their eyes not only for the short but also for the long-range vision.

Important Today

During the present months our Church is being called upon to do some optical exercising. It is being asked to lift its vision, beyond the immediate present, to the Church of 1965, 1975, and 1985. In a very real sense it is being asked to look at the needs of the Kingdom through its "uppers."

Approximately two thirds of the projected Ten Million Dollar Offering which will be gathered next March will be used for the improvement and expansion of our facilities for training pastors and teachers. The dividends which will accrue to the Kingdom from this investment will not be immediate; they will take years to mature; but the investment must be made *now*.

We know, of course, that the first impulse of many a Christian when discussing an effort like the Ten Million Dollar Expansion Program is to say: "Spend it all on missions!" Fine! But that is looking only through our "lowers." Had our fathers "spent it *all* on missions" (ignoring the need of building and maintaining institutions for the training of *future* missionaries), where would we be today?

Thank God that our fathers adhered steadfastly to *both* — a long-range and a short-range program of Kingdom expansion, an energetic program of missions as well as a careful program of ministerial and teacher training.

It is that bifocal approach which our Church is following in its projected Ten Million Dollar Offering, approximately two thirds of which will be used for our colleges and seminaries and one third of which will be used for immediate missionary needs.

The SYNODICAL SCENE

Encouragement for Work Gained at Southern California Convention

From Yuma, Ariz., to Bishop and from San Diego to Santa Barbara, delegates and visitors came to Pasadena for the 15th convention of the Southern California District, June 17—21. Here they found encouragement and inspiration for their labors in the Lord's vineyard. Sounding the keynote of the convention was the opening address by Dr. Arnold H. Grumm, Fourth Vice-President of Synod, representing President J. W. Behnken. Dr. Grumm stressed the need for each generation to discover God's truth for itself, lest the Church become static and formal. He emphasized the truth of God that "built on a rock, the Church shall stand."

The convention essayist was Dr. J. T. Mueller, professor at Concordia Seminary, St. Louis, who delivered a paper on the topic "The Christian Message in an Unchristian World." Dr. Mueller's winsome presentation of this timely subject enhanced the convention sessions and proved to be one of the highlights of the convention.

The sessions were conducted by District President Armand E. Mueller. Emphasis was placed upon the enlargement of committees and boards to meet the requirements of the expanding District program. Seven new congregations were welcomed to membership in the District. The Rev. Armand E. Mueller was re-elected President of the District. Re-elected to the Vice-Presidency was Rev. Clarence Damschroeder of San Diego. Rev. Victor Behnken of Immanuel, Orange, was named Second Vice-President;

and Rev. E. H. Kreidt of Monrovia, Secretary of the District. Laymen voted to the Board of Directors include George Elser and Fred Gerdes.

Among the projects under consideration were the expansion of the District radio program and the publication of a District newspaper. The matter of a full-time President was referred to a committee.

Rev. George E. Theiss is pastor of First Lutheran Church, the host congregation, and W. P. Rucklos was chairman of the committee in charge of the arrangements for the convention.

ROBERT MITTELSTAEDT

Central District Proposes Senior College Location

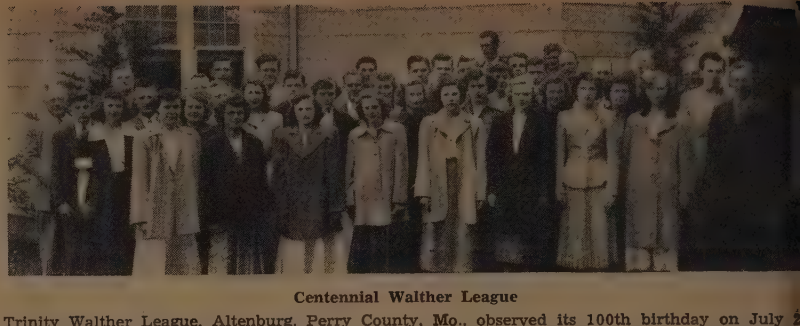
Action was taken by the Central District Convention at Concordia College, Fort Wayne, Ind., June 18—22, on a number of overtures concerning the proposed Senior College. A resolution was adopted recommending that the Senior College be located in Fort Wayne, Ind., on the campus of Concordia College, and that it be integrated with the Junior College on the campus. Details of the recommendation are to be presented to the synodical Board for Higher Education and to the committee selected by Synod to decide on the site of the new college.

The 501 delegates and advisory pastors adopted the highest synodical and District budgets in Central District history, $435,000 and $205,000 respectively. $18,000 were voted to subsidize Negro congregations heretofore supported by the Synodical Conference.

The Rev. Martin Zschoche, District chairman for the "Conquest for Christ" effort, asked the support of the District for this fund. The three missionaries to the deaf, Pastors Theo. Frederking, Martin Kosche, and Donald Simon, reported on their ministry in 18 cities. The Rev. Walter Storm spoke on the mission to the blind, the Rev. Herbert Berner on synodical Foreign Missions, and the Rev. Harry Krueckeberg on the 1950 synodical convention.

Three veteran officials received resolutions of appreciation: the Rev. Fred Wambsganss for nearly 25 years on the District Mission Board, Mr. A. H. Schroeter for 20 years on the Mission Board; and the Rev. Walter Doctor, District Secretary for 24 years.

Election of the following took place: The Rev. Ottomar Krueger, D. D., President; Pastors Herbert Berner and Martin Ilse, Jr., Vice-Presidents; the Rev. Walter O. Pasche, Secretary; and the Rev. Carl Ahlbrand, Assistant Secretary. The title of Honorary President was conferred upon the Rev. John H. Meyer for over 20 years of faithful service as President and Vice-President.



Centennial Walther League

Trinity Walther League, Altenburg, Perry County, Mo., observed its 100th birthday on July 2 with services at which Dr. Clarence Peters, chairman of Synod's Board for Young People's Worl was speaker. The first youth organization of Trinity was the Young Men's Society, founded o July 20, 1851, for the support of needy students attending Concordia Seminary. A Young Ladie Society was founded on July 5, 1868, and the two amalgamated on July 4, 1926. In 1944 th Young People's Society joined the International Walther League

The essayist, the Rev. Herbert Berner, presented the topic "The Kingdom of God." Sermons were preached at the various services by the Rev. George Kuechle, Dean Leonard Wuerffel of St. Louis, Dr. Ottomar Krueger, and the Rev. William Single.

H. H. BACKS

Variety of Opportunity Being Met by Southeastern District

Almost one half the congregations of the Southeastern District are making use of radio and television, delegates learned at the District convention in Baltimore, April 2—5.

The convention commended the mission activities of the L. L. L., L. W. M. L., the pastors in charge of Displaced Persons, and the pastors responsible for summer-resort services.

One new day school and four new kindergartens established since the last convention brought the District total to ten schools and fourteen kindergartens. The matter of establishing an office of District Director of Education was left to the Board of Directors with power to act.

The convention urged extension of Negro missions to the metropolitan areas and encouraged the Missionary Board of the Synodical Conference to increase salaries and subsidies in this work. The signal success of the subsidized institutional program in Washington, D. C., gave rise to the recommendation that similar work be undertaken in other areas. Limited institutional work has been begun in North Carolina, Mission Executive Secretary Wm. von Spreckelsen reported.

Basic salaries and car allowances of missionaries were increased. It was the general feeling of the convention that the District members could contribute the entire amount of the District budget, leaving the subsidy from Synod completely for expansion purposes.

The essay on "Scenes from the Book of Revelation," made unique with series of fourteen illustrations, wa presented by the Rev. Leslie F. Webe Dr. J. W. Behnken, President of Syno preached the opening sermon at Balti more's new Immanuel Church and als delivered the report on Synod. Elec tions resulted in the choice of th Rev. Rudolph S. Ressmeyer, Presiden Pastors O. A. Sauer and F. A. Free Vice-Presidents; the Rev. Edgar Rakow, Secretary; and Mr. Arthur Herrmann, Treasurer.

Oklahoma Emphasizes Parish Education

Only one out of seven congregation in the Oklahoma District fosters parish school, it was noted at the Dis trict convention, held at St. Paul' Enid, March 26—30. Delegates passe a resolution urging their fellow mem bers to reverse this retrogression an strive for the goal set by the 194 synodical convention: "Fifty-percen school enrollment by 1972." Not onl are closed schools to be reopened, bu aid is to be given mission congregation to plan for and open parochial school

Fifty-five Sunday schools are or ganized in the 70 District churches, an 29.5% of Oklahoma's communicants ar enrolled in adult Bible classes, com pared with the Synod-wide average 9.9%. Membership in the 40 youn people's societies is above the nation average.

Fourteen mission stations have be come self-supporting since 1946, an seventeen are still receiving aid A Negro mission has been undertake in Oklahoma City by Zion Congrega tion, and work among the Negro popu lation of Tulsa is to be started by th Lutheran Council of Tulsa with th assistance of Church Extension and th Synodical Conference.

Shortage of pastors and teache was reported by the District Presiden The convention urged each congrega tion to appoint a mission or evangelism committee to supervise and encourag

sonal witnessing on the part of nbers.

Officers for the District are: the Rev. o Hoyer, President; Pastors A. E. rend and A. H. Meitler, Vice-sidents; the Rev. Roy Berlag, retary; and Mr. A. W. Bruegge-n, Treasurer. An essay on "The ristian in the World Today" was vered by Dr. A. M. Rehwinkel of Louis, and Dr. Herman Harms, First e-President of Synod, presented the odical report.

outh Chicago High Inducts Principal

The first principal of the new Chi-o Luther High School, South, was ucted at services on July 15 at ace Church, Chicago. He is Mr. Wal- F. Steinberg, formerly principal of School of St. Luke, Chicago, one Synod's largest parish schools.

Mr. Steinberg, a graduate of Con-dia Teachers College, River Forest, ended Kansas City Teachers College l Iowa Teachers College, Cedar lls, Iowa. He holds a Master of Arts gree from Northwestern University. s wife is the former Amelia Schulties Kansas City, Mo., and they are the rents of one daughter.

The new Luther High, 87th and uth Kedzie, Chicago, is now under nstruction at a cost of $370,000. An ditional $30,000 for furnishings will provided by societies of the 36 par-ipating congregations of the Chicago theran High School Association, uth. Mr. Steinberg is assuming his l duties at the high school at once. present 125 pupils are registered the freshman and sophomore ades.

MISSIONARY TRAVELS

(Continued from page 257)

China

Recently two missionaries have en permitted by the Chinese Gov-nment to leave that country. The v. and Mrs. R. J. Mueller and ughter, formerly of Shanghai, are w settled at Ellisville, Mo., where has accepted a call. Mrs. F. Schalow d son of Hankow are visiting rela-ves in the United States. Rev. Scha-w, who came out later than his wife d child, is assisting our overburdened orkers in Hong Kong. The Rev. and rs. E. H. Thode report continuing, ough restricted, activities in Hankow.

Japan

Heeding the call for workers, our ynod is sending a large staff of work-rs to Japan. The Rev. and Mrs. Milton opp of Prince George, Canada, and eir three children are the latest ar-vals in Japan. About the middle of uly the family of the Rev. and Mrs. Elmer J. Bergt, formerly of Tampa, Fla., sailed from Seattle. Six vicars Donald Becker, William Lange, Dean Lueking, Arbie Patschke, Roy Schroeder, and Robert Wennerstrom, will occupy the field for two years. Mr. Robert Epp, a graduate of River Forest, and his wife, a deaconess, are to head a school in Urawa near Tokyo. The Rev. and Mrs. Richard Hintz and child and the Rev. and Mrs. Paul Pallmeyer (he is a ham radio operator) are to leave in late summer. Special significance is attached to the securing of the services of Mr. Erward H. Tewes as business manager for Japan. He has had experience along this line in Japan under the Occupation. He and his wife and two children will be leaving Spokane, Wash., in late summer.

Nigeria

At Obot Idim, Nigeria, a high school and normal school is soon to be placed in operation. It will be staffed by Ray Spannenberg and Glenn Dallman, who have earned the required degrees. With them will be Mr. Ted Kauth, who has served in the U. S. Government Education Department in Guam, and his wife. In July the Rev. and Mrs. Theo. Pelikan were scheduled to leave the port of New York. About a month later the Rev. and Mrs. Carl Rusch and their two sons will be returning for their third term.

The Rev. Justus Kretzmann and family are returning to the United States after twelve years of faithful service. They have been granted a peaceful release by the Synodical Conference Missionary Board. The Rev. and Mrs. E. A. Westcott, Jr., and daughter came home in May for a six months' furlough. The Rev. and Mrs. Arthur Machinske and child, the Rev. and Mrs. Victor Spiekermann, and Miss Helen Kluck, R. N., will be arriving in the United States before the end of the year for furloughs.

Missionary Survey

The undersigned plans to leave the United States on July 29 for a survey trip of our Asiatic missions. The first port of call will be Sydney, Australia, from where he is to proceed to the Central Highlands of New Guinea. After about two months in New Guinea and Australia, he will go to India for an extended visit with the forty some missionaries in that area. Approximately next March he is to move on to Hong Kong, then to the Philippines, to Formosa, and to Japan. If world situations make it possible, he is also to go to Korea to see what possibilities for missionary work in that country there may be.

For these and all on our mission staff we ask your fervent prayers.

HERMAN H. KOPPELMANN
Assistant Executive Secretary
Board of Foreign Missions

Our Church and Her Worship

Some Questions

Before we enter upon the consideration of Holy Communion, it would be well to answer a question which has been submitted by a number of correspondents. This question and its answer are basic to Christian worship.

"Why in our opening liturgy do we continue asking the Lord's mercy over and over right after we have confessed our sins and the minister assures us *most emphatically* that our heavenly Father *hath had mercy on us* and hath forgiven us all our sins, etc.? In doing this, it seems to me that we act as though we aren't really sure the Lord has forgiven us and that we must start all over again asking for mercy."

This is a sensible question. When Christians in worship ask God for forgiveness, they do not do so because they are not sure of it. In fact, if they were not sure of it, they could not ask for it. God has mercy on Christians not because they ask for it, but because He redeemed us to Himself by the blood of Jesus Christ. When Christians ask God for mercy and forgiveness, they are really reminding one another how much in need they are, every second of their lives, of His forgiving mercy. They are telling themselves that God has only one relation to them, that of Forgiving Father. The moment that they cease to feel the need for the forgiveness of sins, that moment they are no longer in the faith, says the Apostle John (1 John 1:8-10).

The desire for the forgiveness of sins is the same thing as the desire for the life in God. In our physical bodies, every second that we live and are awake, we desire to survive, we desire food and protection and safety. So in our spiritual lives our every waking second should be one in which we want to be alive in and toward God. That life we have only through the forgiveness of sins. "Where there is forgiveness of sins, there is also life and salvation," says the Small Catechism.

This is important for the understanding of Holy Communion. For the one purpose of Holy Communion is to bring us the forgiveness of sins and everything that that implies — life and salvation. If a Christian says: "I just got forgiveness of sins in the church service, I don't need it any more," then he will not be interested in receiving the Sacrament. But the Christian should say about every moment and every act of worship, every instance in which the Gospel and the Sacrament come to him: "Here again I am receiving the forgiveness of sins! How glad I am to have this new and re-

peated assurance of life with God! That is my one great need, and not one assurance of that life can be too much."

Another question has reached us: "Why do we Lutherans have so *much* formal liturgy in our worship? Jesus did away with Old Testament formality — why don't we follow His example? The same liturgy over and over each Sunday becomes vain repetion and *empty* worship."

To the contrary, Jesus celebrated services of worship in the Temple, in the synagog, and in the circle of His disciples, as in the Upper Room. These services involved the repeating of Scriptures, lessons from Moses and the Prophets and the Psalms, both spoken and sung. True, just to repeat these forms of worship thoughtlessly, as we said in our first column, is blasphemy. That is why the Christian prays in the Lord's Prayer: "Hallowed be Thy name," and that is why we are reviewing the liturgy in these columns and why alert parsons continually discuss the forms of worship with their people young and old. We want to be able to repeat these forms thoughtfully.

For it is impossible for a group of people to worship together without forms. Only so can a number of people do the same thing, sing the same thing, speak the same thing, at one and the same time. Actually in any given service of worship there are very few items which are repeated each Sunday, and most of them change during the church year. That makes it all the more important that we reflect upon the meaning of what we do repeat. After all, we repeat the Lord's Prayer several times daily. Because we repeat it, would you counsel to scrap it?

DEATHS

Ernst Gottlieb Jehn (May 9, 1882, Van Wert, Ohio, to June 21, 1951, Chicago, Ill.), son of the Rev. Ernst G. Jehn and Bertha, nee Prechel; graduated Concordia, Saint Louis, 1903. Pastor at St. John's, Howard, S. Dak., 1903—1921; St. Andrew's, Chicago, 1921 until resignation due to ill health, 1941; supply pastor since 1941 at Golgotha, Chicago; St. Peter's, Dolton-Riverdale; and Immanuel, Lindenwood. Also served as South Dakota District President, 1918 to 1921; chairman, Mission Board for South America; member, Chicago Board for Colored Missions; Board of Directors, Walther Memorial Hospital, Chicago; Board of Directors of Lutheran Hospital, Sioux City, Iowa; chairman, European Mission; author, *The Lutheran Church vs. Eddyism*, 1918. In 1906 married Anna Bender, Waterloo, Iowa, who survives with three sons, one daughter, nine grandchildren, two brothers, and three sisters. Funeral June 23 at Golgotha, Chicago, the undersigned preaching; burial in Bethania Cemetery. WM. L. MUELLER

William Ludwig Schuelke (March 14, 1892, Aurelia, Iowa, to June 1, 1951, West Bend, Iowa), son of Wilhelm Ludwig and Augustana Penke Schuelke; graduated Concordia Seminary, Springfield, Ill., 1919. Pastor at Trinity, Coal Valley, Ill., 1919 to 1921; Chaffee, Mo., 1921 to 1924; Rosemont, Minn., 1925 to 1935; Zion, Storm Lake, Iowa, 1935 to 1943; Zion, Magnolia, Iowa, 1943 to 1950; Peace, West Bend, Iowa, 1950 until death. Served as Visitor of Council Bluffs Circuit, 1946 to 1948; District Secretary of Missions, 1948 until death. In 1919 married Loran Hagist, Mattoon, Ill., who survives with two sons and two daughters, three grandchildren, and five brothers. One son preceded him in death. Funeral at Peace, West Bend, the Rev. G. W. Lobeck, preacher, and the Rev. M. Hinrichs, liturgist. Committal conducted at Zion Lutheran Cemetery, Storm Lake, Iowa, by the Rev. A. C. Krueger and the Rev. Theo. Hoemann.
G. W. LOBECK

DEATH NOTICE

The Rev. Theo. D. Martens, Executive Secretary of the Family Worship Hour, died in Chicago July 13 and was buried July 16. Obituary later. HENRY BLANKE

New PUBLICATIONS

The Flood. In the Light of the Bible, Geology, and Archaeology. By Alfred M. Rehwinkel. Concordia Publishing House, St. Louis, 1951. 6×9, XX+372 pages. $4.75, net.

Dr. Rehwinkel organizes an immense amount of information under four chief headings: "The World Before the Flood," "The Biblical Account of the Flood," "Extra-Biblical Evidence of the Flood," and "The World after the Flood." He not merely defends the credibility of the flood story, but calls attention to many phenomena of nature, such as coal, petroleum, and fossils, which are most easily explained by the assumption that the Genesis story is true. Scientists, professional and amateur, will continue to argue the validity of Dr. Rehwinkel's position, but every reader will be grateful to the author for his research and assembly of material and for his deeply Christian emphasis to his findings. The publisher has outdone himself in typography, binding, and illustration.

Farming and Gardening in the Bible. By Alastair I. MacKay. Rodale Press, Emmaus, Pa., 1950. 280 pages, 6×9¼. $3.00.

This study does not claim to go beyond resources of the English Bible and the Bible dictionaries, and its writer is not a professional theologian. However, the work is comprehensive and achieves the flavor of the closeness to the soil which Bible people and times enjoyed.

Es Will Abend Werden. By Wm. A. Lauterbach. Northwestern Publishing House, Milwaukee, 1951. 64 pages, 3¾×5½. 25 cents.

On sixty-four small pages the compiler has assembled Scriptures and hymn stanzas, printed in very large type, which will be a treasure to our aged folks wi still think their prayers in German. Th reviewer tried a copy on a Germa speaking, dim-eyed grandmother, and s found it a treasure.

Portals of Prayer. No. 106. "Great Que tions — Simple Answers." By Wm. Kramer.

Andachtsbuechlein. No. 106. "Ganz fr Gnade." By H. M. Zorn. July 29 September 18, 1951. Concordia Pu lishing House. 10 cents per copy.

The devotions for the period July to September 18 have been prepared Mr. Wm. A. Kramer of the staff of o Board for Parish Education and by Dr. M. Zorn of Indianapolis. Mr. Kram writes brief paragraphs answering speci Scriptural questions. Dr. Zorn stresses t Gospel for the whole world.

Park Street Prophet. A Life of Har John Ockenga. By Harold Lindse Van Kampen Press, Wheaton, I 1951. 175 pages, 5¼×7½. $2.25.

This is the biography of a Fundame talist minister, in wide demand as speak who manages a tremendous congregati in Boston and a theological seminary Pasadena, Calif., at the same time.

Breakfast Table Autocrat. By Richa Ellsworth Day. Moody Press, C cago, 1946. xiv + 317 pages, 6¼×9 $3.00.

MUSIC

Reviewed by Walter Wismar

Jubilee Suite. By Camil Van Hul Dedicated to Edwin Arthur Kra $2.50.

The musical vowels *a* and *e* plus oth melodic notes to fill in for the consona in E. A. Kraft's name furnish the the for this intricate suite of four movemer The composer has added another mon mental number to his long list of org compositions. Modern in concept a workmanship, it will surely be placed the program of concert virtuosi.

No. 765. Paraphrase on an American F Hymn "Kemath." By Eunice K Kettering. 75 cents.

Another excellent example of hy treatment for organ. With the melo are interwoven two American fiddle tun We cannot conscientiously recommend paraphrase for our services, but we compliment the composer on her rema able display of craftsmanship.

Announcements

Ordinations and Installations

CANDIDATES

Ordained:

Drevlow, F. A., Immanuel, Pottsville, Tex., Robert P. Nerger, July 8.
Freed, John, St. James (Overlea), Baltimo Md., by Pres. R. S. Ressmeyer, June 24.
Hoffmann, George W., Jr., St. Paul, Merc Calif., by G. W. Hoffmann, Sr., July 1.
Sampson, Marlin J., Mount Calvary, Waton Okla., by C. R. Birner, July 1.
Wians, Herbert T., Hope, Chicago, Ill., by Jo A. Leimer, June 24.

dained and Installed:

echt, Vern, assistant institutional missionary, ntheran Federation, Cincinnati, Ohio., by artin H. Ilse, Jr., July 1.
dt, Arlan, Grace, Vestal, N. Y., by Paul A. riack, July 8.
tzmann, Truman W., St. Peter, Muscoda, is., by E. H. Schmidt, July 8.
enau, Emmett, Zion, Clinton, La., by Pres. . W. H. Holls, July 15.
lberger, Arthur J., Mount Hope, Shelbyville, o., by Victor H. Grimm, July 1.
nig, James F., ord., First, Fort Smith, Ark., A. H. Schleef, July 1; installed Grace, sco, Tex., by O. H. Horn, July 8.
erg, Oliver, Christ, North Lake; Mount alvary, Franklin Park, Ill., by A. H. Semann, July 8.
wig, Paul, Jr., Grace, Brenham, Tex., by aul W. Ludwig, Sr., July 8.
er, Herbert T., Trinity, McLeansboro, Ill., y Dr. F. E. Mayer, July 8.
er, La Mar, St. Paul, Stratford; Trinity, ames; St. John, Hansen, S. Dak., by W. H. chmid, July 1.
ling, Duane H., St. Paul, Thermopolis, Wyo., y Arthur B. Lossner, July 8.
uller, David, Luther Memorial, Richmond eights, Mo., by Karl W. Ziegler, July 1.
ey, Loren J., St. John, Emporium, Pa., by . A. Drews, July 1.
s, Delbert, commissioned as missionary for he deaf in Tennessee, St. Paul, Wisner, Nebr., y O. E. Schlecht, July 1; ordained and installed, Trinity, Memphis, Tenn., by V. rugge, July 15.
ch, Howard, St. Paul, Brimfield, Ill., by Albert A. Ruff, June 24.
kasch, Richard, assistant, Immanuel, Bristol, onn., by Geo. J. Meyer, July 8.

PASTORS

nstalled:

hanz, August M., Immanuel, Adams; Redeemer, Dellwood; St. Luke, Grand Marsh; t. John, Quincy, Wis., by O. L. Messerchmidt, July 1.
derwieden, George, Jr., Pilgrim, Decatur, Ill., y Arthur E. Neitzel, July 8.
ester, Paul, Trinity, Clifton, N. J., by Rudolf . Keyl, July 1.
ecker, Carl F., Faith, South Bellwood, Ill., y A. H. Semmann, July 1.
tau, Ray, St. Paul, Birnamwood, Wis., by W. E. Motzkus, July 8.
ok, Norris C., Trinity, Mallard, Iowa, by M. F. Hinrichs, July 8.
hrs, Walter, Zion, Kramer, N. Dak., by M. J. Ludwig, July 1.
rtenberger, Henry W., Immanuel, Toledo, Ohio, by George Maassel, July 1.
umann, Arnold H., assistant, St. Paul, Fort Wayne, Ind., by Edwin A. Nerger, July 8.
ber, J. M., Bethel, Detroit, Mich., by Louis H. Koehler, July 8.
gendorf, T. H., Trinity, Hilbert, Wis., by Martin A. Schneider, June 10.
lmer, Vernon, St. John, North Long Beach, Calif., by M. J. Bruer, July 1.
utzke, Marvin, Trinity, Creston, Iowa, by C. G. Meyer, July 1.
eschke, B. F., Mount Olive, Norfolk, Nebr., by M. F. Scheips, July 1.
ter, Edwin F., Bethlehem, Sylvan Grove, Kans., by E. Bickel, July 8.
rik, H. C., St. John, Mount Hope, Ohio, by Pres. Ottomar Krueger, July 8.
emer, Harold, St. Matthew, Hudson, N. Y., by A. H. Gerhardt, June 17.
hroeder, Henry C., Ascension, Landover Hills, Md., by Pres. R. S. Ressmeyer, July 8.
ttmann, Gustav, second pastor, First, Chattanooga, Tenn., by Herman Scherer, July 8.
idenhoefer, Edward A., Holy Cross, Renault, Ill., by Martin H. Rothe, July 1.

Commissioned:

eyer, O. D., trailer missionary of the Southern District, Alexandria, La., by Pres. M. W. H. Holls, July 8.
au, Henry, St. Martini, Baltimore, Md., as Mohammedan missionary in India, by E. Engelbert, June 24.
heiss, Henry O., institutional missionary of the California-Nevada District, St. Paulus, San Francisco, Calif., by F. H. Menzel, June 24.
agner, Alvin E., Immanuel, Racine, by Louis O. Bittner; St. John, Sargeant, Minn., by P. L. Friedrich, July 1.

TEACHERS

Commissioned:

pp, Cand. Robert, St. Martin, Clintonville, Wis., for missionary work and as teacher in Japan by Dr. O. H. Schmidt, July 8.

Installed:

ethke, Th. R., Mount Calvary, Raymondville, Tex., by J. W. Jackson, July 8.

Domroese, Eric W., Holy Cross, Collinsville, Ill., by W. A. Raedeke, July 15.
Fischer, Robert W., Concordia, Frohna, Mo., by G. W. Hafner, July 8.
Graf, Waldemar T., St. Matthew, Pittsburgh, Pa., by Paul G. Meyer, June 17.
Groenke, John, St. John, New Germany, Minn., by W. L. Ernst, July 15.
Groth, Lyle G., Trinity, Pine Bluff, Ark., by W. C. Bachert, July 8.
Kirch, Martin B., First, Temple City, Calif., by Edwin W. David, July 1.
Klammer, Werner C., Trinity, near Morristown, Minn., by Walter R. Mueller, July 15.
Meyer, Frederick A., St. John, Beloit, Wis., by W. J. Baese, July 11.
Mundinger, Cand. Donald, First Bethlehem, Chicago, Ill., by A. E. Krause, July 1.
Roggatz, Cand. George, Trinity, Lowden, Iowa, by Theo. J. Eickelberg, July 1.

Cornerstone Layings

Deshler, Ohio. Peace, church, July 1.
Quincy, Ill. St. James, church, June 17.
Renault, Ill. Holy Cross, church, July 8.

Dedications

Atlantic, Iowa. Zion, church, Nov. 12, 1950.
De Witt, Iowa. Grace, church, May 3.
Omaha, Nebr. Hope, church, April 1.
Sandusky, Mich. Peace, church, July 8.
Waterloo, Iowa. Grace, church, June 24.

Anniversary

Hooper, Nebr. Immanuel, the 75th, July 8.

Educational Institutions

Concordia Seminary, St. Louis, Mo., will open its one-hundred-and-fourteenth academic year with a divine service in the auditorium on Sept. 19 at 10 A. M. Registration of the newly entering class on Monday, Sept. 17, 8:30 A. M. to 12 noon and for upperclassmen on Tuesday, Sept. 18, 8:30 A. M. to 12 noon; 1 to 5 P. M.; and 7 to 9 P. M. Because of housing conditions, application for admission should be made to Professor L. C. Wuerffel, Office of the Dean, 801 De Mun Avenue, Saint Louis 5, Mo., *not later than Aug. 15.*

The entrance requirements are completion of junior college courses, including the study of English, German, Latin, and Greek, with a quality point of 1.00 or better. Applicants who are not graduates of colleges affiliated with Concordia Seminary must show ability to meet the entrance requirements through presentation of satisfactory transcripts or by entrance examinations and enclose a brief autobiography, together with a letter from their pastor certifying their Christian character. Transcript credits of college work must average C or higher. All applications must be accompanied by the record of college credits and a certified medical certificate. Student rates at present are $370 ($200 for board and $170 for lodging and service-charge) per annum. These rates are payable *in advance* in semi-annual, quarterly, or in nine equal installments. Each student must give assurance of prompt payment. In addition each student is required to pay the following fees at the beginning of the academic year: enrollment $5, guarantee $5, library $5, medical $1. Essential books for first-year students will cost approximately $30. — Louis J. Siecк, President, 801 De Mun Ave., St. Louis 5, Missouri.

St. Paul's College, Concordia, Mo., will conduct an opening service on Sept. 5 at 9 A. M. Registration will take place on the preceding day, Tuesday, Sept. 4. Students wishing to remove conditional examinations will report to the respective instructors on Tuesday, Sept. 4, at 9 A. M.

Students wishing to enter the freshman high school class should send their eighth-grade report, and those desiring advanced standing should order a transcript of their credits sent to the Registrar's office not later than two weeks before opening day. The board for the year is $200, payable in advance in quarterly installments. Educational and other fees total $42 and must be paid in full at the beginning of the school year. Books are rented and sold at cost and must also be paid for in cash.

Ministerial and teacher-training students pay no tuition. In order to encourage young men who have not decided to serve the Church professionally to receive their secondary education at a Christian school, The Lutheran Church — Missouri Synod sets the low tuition fee of $40 per year for the high school department.

For additional information and literature please address: President's Office, St. Paul's College, Concordia, Mo.

Announcement

The Rev. Erhardt P. Weber of West La Fayette, Ind., has declined the call as Assistant in the Department of Adult Education. — Arthur L. Miller, *Executive Secretary*, Board for Parish Education.

Request

Anyone knowing of Lutherans moving to or living in Snyder, Tex., please send their names and addresses to the Rev. J. Arthur Rebber, 1004 N. 11th St., Lamesa, Tex.

Available

Pulpit. To any church willing to pay shipping charges. Contact St. Paul's Lutheran Church, 1986 Crotona Ave., Bronx 57, N. Y.

A two-manual Estey *reed organ* with electric blower. Good condition. If interested, write to St. Paul's Lutheran Church, Alden, Iowa.

Caution, Lutheran Pastors

A man giving the information: Stanley E. Lindahl, 1255 N. Harper Ave., Hollywood, Calif., member of St. James Lutheran Church, Hollywood, and claiming to be an intimate friend of the pastor, Elmer Ude, has been calling on Lutheran pastors and obtaining money from them. He is not a member of St. James and is unknown to the undersigned. Mr. Lindahl has been operating in Nebraska and Illinois and seems to be moving east. — Elmer Ude, Hollywood, Calif.

Changes of Address

Pastors:

Baepler, W. J., 80 Franklin Rd., Massapequa, L. I., N. Y.
Behnke, Chaplain Albert A., Sampson AFB, N. Y.
Bloedel, G., *em.*, 2469 W. Vine St., Milwaukee 5, Wis.
Buerger, Martin A., 419 16th St., Alexandria, La.
Crook, Norris C., Mallard, Iowa.
Derwig, George L., 2116 E. Union, Seattle 22, Wash.
Fehner, Walter M., 1394 West 25th St., Long Beach 10, Calif.
Frese, Theodore, Sumner, Iowa.
Friedrich, William E., Swanville, Minn.
Fritz, M. R., 422 Ninth St., Logansport, Ind.
Headley, Walter O., 2633 Cincinnati, San Antonio, Tex.
Hecht, H. L., 1007 S. Layton Blvd., Milwaukee 15, Wis.
Heimsoth, Chaplain Arnold E., Sampson AFB, Geneva, N. Y.
Hieber, John M., 5822 Mitchell, Detroit 11, Mich.
Keck, Martin W., 126 West D St., Brawley, Calif.
Kettler, Chaplain Earl C. (1st Lt.), 0996741, 4th Army Det., 4102d ASU, Brooke Army Medical Center, Fort Sam Houston, Tex.
Lichtsinn, Walter E., 335 Broad St., Menasha, Wis.
Mayer, Herbert T., 105 W. Carpenter St., McLeansboro, Ill.
Merkens, Guido A., 1823 Basse Rd., San Antonio, Tex.
Meyer, Dr. Erwin L., 1833 Vance Ave., Fort Wayne 3, Ind.
Radtke, Chaplain Ralph R., Office of the Air Chaplain, 5 W. Baltimore St., Baltimore, Md.
Shalow, Frederick, Savior Lutheran Mission, 232 Tai Po Road, Kawloon, Hong Kong, China.
Sohn, Edwin C., 1908 99th Ave., Oakland 3, Calif.
Suelflow, Roy A., 15 Nakano-cho, Ushigome Shinjuku-ku, Tokyo, Japan.
Truog, O. N., P. O. Box 452, Wheaton, Minn.
Waschilewsky, Paul G., 23890 North Line, Inkster, Mich.
Wunderlich, R. E., 410 Second Ave., S. E., Hickory, N. C.

Teachers:

Brauer, Milford, Immanuel Lutheran School, Lakefield, Minn.
Christjaener, Eric, 520 South Ash, Yuma, Colo.
Dobberfuhl, R. W., 641 Hannah Ave., Forest Park, Ill.
Grass, Paul J., 1448 Kremer Ave., Racine, Wis.
Hufnagel, Kenneth A., 3319 Columbine, Denver 5, Colo.
Kelly Adrian R., 9711 Whistler Place, Overland 14, Mo.
Klammer, Werner C., Morristown, Minn.

To Better Understand
Your Children, - - - Read

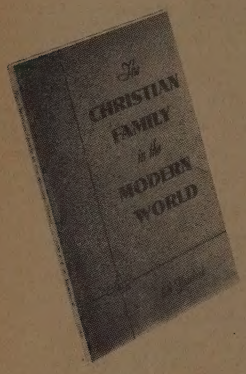
UNDERSTANDING THE CHILD

By Alfred Schmieding

Here is an easy-to-read psychology book that enables parents and teachers to better understand the children in their keeping.

The child is more than a "case," more than a "number in a record." "This book is scholarly, evangelical, and a valuable contribution to Christian child psychology." — *United Evangelical Action.* 198 pages. Cloth cover. $2.00.

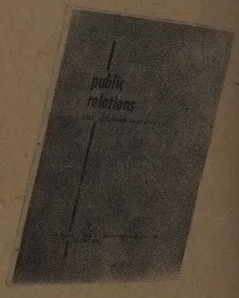
To Make Christian Education a Vital Force in Your Family and School, — Read



THE CHRISTIAN FAMILY IN THE MODERN WORLD

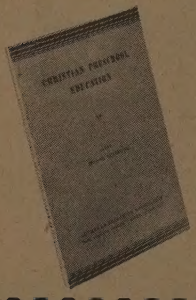
Contents of the fifth yearbook of the Lutheran Education Association: "Our Society Makes Its Impact on the Christian Family," by Allan Hart Jahsmann; "Preparing for the Happy Christian Marriage," by Alice Hustad; "The Christian Family — a Living Force in the Modern World," by Richard R. Caemmerer; "What Are the Possibilities in Home-School-Church Co-operation?" by Walter F. Wolbrecht. 97 pages. Paper. $1.25 net.

PUBLIC RELATIONS FOR LUTHERAN EDUCATION



The 1950 yearbook of the Lutheran Education Association shows how public relations can and should be effectively applied to the significant problems of the local parish, colleges, secondary schools, and to the professional worker.

Recommended reading for pastors, teachers, lay members of congregations, boards for Christian education, college faculty members, church officials. Be sure to order your personal copy to learn the modern techniques of opening the many channels for presenting the love of Christ to people. 92 pages. Paper. $1.00 net.



CHRISTIAN PRE-SCHOOL EDUCATION

In this second yearbook of the Lutheran Education Association, recognized educators give helpful insights into: The Family and Social Change, Important Psychological Aspects of Development in Early Childhood, The Family as an Educational Agency, Parent Training, The Church's Program and the Pre-school Child, Nursery Schools and Kindergartens. 112 pages. Paper. $1.00.

CONCORDIA PUBLISHING HOUSE
SAINT LOUIS 18, MO.

Please send me:

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